



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the united States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Contact

B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390

B.L. Fisher Library’s Digital Content
place.asburyseminary.edu



Asbury Theological Seminary
205 North Lexington Avenue
Wilmore, Kentucky 40390

800.2ASBURY
asburyseminary.edu

CHRISTIAN EDUCATION AND THE
WOMEN OF INDIA

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Iris Constance Rathore
August 1956

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTORY	1
India.	2
India's Contributions to the World	3
India's Names.	4
II. ARYAN TIMES.	6
Cremation.	6
Aryan Women.	7
The Status of Women under the Aryans	7
III. THE EPIC PERIOD.	11
Education of Women in Epic Period.	14
IV. THE PERIOD OF BRAHMANICAL SUPREMACY.	16
Marriage in the Brahmanical Period	17
Marriage by Purchase	18
Marriage Among the Rajputs	19
Infanticide.	20
V. MOHAMMADANISM AND PURDAH	22
Women under Purdah	22
VI. CHILD MARRIAGE AND WIDOWHOOD	28
VII. INFLUENCE OF CHRISTIAN EDUCATION	31
Indirect Influence	31
Direct Influence	32
Education of Girls and Women	33
VIII. THE FUTURE	42
BIBLIOGRAPHY	47

CHAPTER I

INTRODUCTORY

If we look upon the life of the past with sympathy, dry bones will be covered with flesh and blood. Then will appear a mighty procession of living men, women, and children different from us, yet very much like us, with much the same human virtues and human failings. History is not a magic show, but there is plenty of magic in it for those with eyes to see. This is true of the history of the women of India. Two thousand years ago, it was recorded, "Medea lamented that of all beings born of life and intelligence women are the most unhappy."¹ This statement has been eminently true of the women of India.

In process of time, however, Christian education was to improve vastly the status of Indian women. In his Semicentennial Sermon, Bishop Thoburn said: "I may say that Christian missions have practically secured for the women of India the assurance of their social and personal enfranchisement, . . ."² Concerning the new status of women in India, a missionary of our

¹Lakshmi N. Menon, "The Position of Women," Oxford Pamphlets On Indian Affairs, No. 2, (Humphrey Milford Oxford University Press, 1944), p. 3.

²A. W. Crawford, Thoburn And India (New York: Eaton and Mains Press, 1909), p. 39.

own time, Dr. E. Stanley Jones writes:

There is another element in the making of the New India which has vast potentialities for the future, namely the women. No greater influence has recently been poured into the public life of India than the power of womanhood. Hitherto they have been the conservative element. They have made the wheels of progress drag. One Hindu said to me, 'I go into my home, and I am in the sixteenth century. I come out, and I am in the twentieth. I don't know to which I really belong. India has been trying to fly with one wing -- the man -- and she has been going around in circles. Now the Mahatma has unfastened the other wing -- the woman -- and India is beginning to go ahead. As in almost every department of India's life, here too the missionaries were the pioneers. They were the first to open the gates to women to enter all places of life.'³

India. India's position on the map as the country was prior to the partition, is familiar enough. It covered an area of 1,269,640 square miles, somewhat less than half the size of the United States. The world's highest mountain range, the Himalayas, forms the northern boundary. The Southern Peninsula juts into the Indian Ocean, with the Bay of Bengal on the east and the Arabian Sea on the west. Some of the largest rivers in Asia flow across the country; in the north the Ganges, the Jumna, and the Brahmaputra; in the south the Mahanadi, the Godavari, the Krishna, and the Kavery.

One fifth of the human population of the world lived here in a territory equal in size to all Europe excluding

³E. Stanley Jones, Mahatma Gandhi An Interpretation (New York: Abingdon-Cokesbury Press, 1948), pp. 139-140.

Russia, a country fifteen times the size of great Britain.⁴

Since the recent partition of the country into India and Pakistan, the population in India now is more than 364 million. Every sixth person in the world is an Indian. India is the second most populous nation in the world. It presents a colorful mosaic of races, religions, and cultures.⁵

India's Contributions to the World. Centuries before the birth of Christ, India is credited with giving to the world the first discoveries in science, mathematics and metaphysics; the first classics in literature, art, and law.⁶

Culturally, the Indian is one of the most ancient civilizations. The Indus valley civilization was well developed over five thousand years ago. The influence of this ancient culture and tradition is found all over the country. There is evidence of well-planned cities, wide roads, sanitary underground drainage, baths, granaries, and houses made of burnt brick. The people were skilled in many arts and crafts and had developed a form of writing.⁷

The lure of India's wealth attracted many explorers, traders, and adventurers. It was in search of a new commercial

⁴T. A. Raman, Report On India (London: University Press, 1943), p. 1.

⁵"India", Information Service of India (2107 Massachusetts Avenue N.W., Washington 8, D.C.), September 1955, p. 2.

⁶Ibid., p. 2.

⁷Ibid., p. 2.

route to India that Christopher Columbus set sail from Spain -- and discovered America.

India has never embarked on a war of conquest. She has always been the home of religions, and her message throughout the ages has been one of peace and good will.

In spite of the numerous foreign invasions which often caused extreme poverty in India, there remained in the Indian people a mellowness and gentleness, the cultural heritage of thousands of years, which no misfortune has been able to rub off.⁸

India's Names. The name India is derived from the Sanskrit word "Sindhu" (literary, a river). The early invaders, the Aryans, gave India her name "Sindhu." These Aryans came from the highlands of Central Asia. The Greek invaders called the country "Indus." Megasthenes, the Greek ambassador at Pataliputra (modern Patna), wrote his account of India in his "Indica."

The Aryans, who conquered the land, eventually named it "Aryawarta," meaning "the land of the Aryans." The old Sanskrit name, derived from the mythical founder of the race, is Bharata.⁹

⁸Jawaharlal, Nehru, The Discovery of India (Calcutta: The Signet Press, 1946), p. 57.

⁹Ibid., p. 39.

The Europeans, when they came, preferred "India," a word derived from Indus, the river. The Mohammadans called this country "Hindustan," meaning the land of the Hindus. The word is of Persian origin.¹⁰

¹⁰H. W. Griswold, "Aryan," Hastings Encyclopedia of Religion and Ethics, II, p. 12.

CHAPTER II

ARYAN TIMES

The Aryans migrated from the plains of Persia and Central Asia at some time between 4000 and 3000 B.C. That they were a branch of the Indo-European stock is supported by the fact that their sacrificial hymns are preserved in the Sanskrit Rig Veda, "the first word spoken by an Aryan man."¹¹ They spoke a language closely allied to the languages of the Greeks, the Romans, the Celts, and the Germans.¹²

Kuhn and Maxmuller hold that the Aryan is of Indo-Germanic stock.¹³ Higher forms of Aryan life are preserved for us in Indian, Greek, and Roman antiquity.¹⁴

The idea of God seems to have been conceived early among the Aryan races. Cognates of "Deva," the Aryan word for God, are found in other languages. In Latin it is "Deus," in Lithuania "Dievas," and in Iranian "Dia."

Cremation. Cremation was practiced by those who migrated from the Celtic race. The Sanskrit word, "Dhuma," meaning "smoke," resembles the Greek and Latin words for the same.¹⁵ All branches

¹¹T. W. Holderness, People and Problems of India (London: Henry Holt and Company n.d.), p. 9.

¹²Ibid., p. 9.

¹³H. Griswold, op. cit., p. 13.

¹⁴Ibid., p. 12.

¹⁵Ibid., p. 15.

of the Aryan race worshipped their dead, an indication of their faith in the life after death.

Aryan Women

Broadly speaking, the women of Northern India belong to Aryan or Caucasian stock, while the people of South India are mainly of the older Dravidian stock. The Aryan women possess fine features. They are very attractive. By nature they are modest, virtuous and chaste. In the Aryan tradition the Indian maiden has ". . . eyes dark like bees which have the power to explore the secret honey-cells of love in the 'lotus' of our hearts. . . Her complexion is not too white, nor yet a 'Pallid lack of complexion.'"¹⁶

The Aryan maiden's mental and personal traits are praiseworthy. She loves family and home, for which she is ready to sacrifice the loss of all things. She is never indifferent to her responsibilities. In her religious duties she is earnest and sincere.

The Status of Women Under The Aryans

In the early Vedic Period, women seem to have enjoyed equal rights with men, taking equal part in all religious and

¹⁶Rabindra Nath. Tagore, Lectures And Addresses (Glasgow: The University Press, n.d.), p. 139.

social functions. One authority writes as follows:

Women in first Aryan period, the Vedic, studied the Scriptures as well as secular sciences, some of them making notable contributions to the various branches of learning, such as literature, poetry, philosophy, mathematics, astronomy, and law.¹⁷

Some of the verses in the Vedas were composed by women who won an honorable place in the galaxy of noble singers, and who occupied a distinguished niche in the temple of fame.¹⁸ Education was considered essential to a woman. The Atharva Veda went so far as to say that a maiden was not entitled to marry until after she had completed her studies. In all Vedic sacrifices, husbands were accompanied by their wives. The women were considered indispensable at all of the rituals and ceremonies. Men traced their origin to the early legend, that Brahma the creator divided his body into two, one half man and the other half woman, and that only the combination of the two made a whole.¹⁹ The Rig Veda refers to women as not only expounding the message of the Vedic hymns but also officiating as priests.

As to a woman's inheritance rights as a wife, there seems to have been some dispute; but her rights as a daughter to her

¹⁷Kamladevi Chattopadhyaya, "Status of Women in India," Asian Relations Conference, 1947.

¹⁸Ibid., p. 1.

¹⁹Ibid., p. 1.

parents' property were recognized. In the case of the widow in this Aryan period the right to inherit was at first admitted but was later overlooked.²⁰

Political administration in those days was simple and personal. Women seemed to have had little to do with politics directly. The Vedic and even the post-Vedic literature makes little reference to reigning queens. There is no mention of women ministers in the council of ministers. There are references to women who participated in battles. The Rig Veda, for instance, speaks of fully-armed women going into wars.

The family was patriarchal, with the father at its head, the sons and grandsons living under the same roof. Bondage among the Aryan women was practically unknown.

A girl generally selected her own husband, but her parents' wishes were for the most part respected. There are frequent allusions to careful and industrious wives who superintended the arrangements of the house and who, like the dawn, roused every one in the morning sending him to his work.

The ceremony of marriage was an appropriate one, and the promises which the bride and bridegroom made were in keeping with the solemnity of the occasion. The bride was received into her husband's family with appropriate injunctions; for instance, she was asked to be kind and considerate to the male and female

²⁰Ibid., p. 2.

servants and even to cattle of the family, for the cattle were considered a part of the bridegroom's family. Free from anger and with a cheerful mind, she must not only minister to her husband's happiness, but she must be devoted to the family gods. She must extend her gentle influence over her husband's father and mother. She must control his brothers and sisters in her role as queen of the household. She remained in this situation, united to her husband until old age, the virtual mistress of a large and patriarchal family, respected and honoured as Hindu women were in those ancient times.²¹

As regards marriage laws in Vedic times, monogamy seems to have generally prevailed, although polygamy was not unknown. Entire hymns, as in the tenth book of the Veda, are a discourse on monogamous marriage. The references to polygamy indicate that though it existed it was generally disapproved of. Moreover, it seems to have been confined for the most part to the aristocracy. It was rarely found in the middle classes. Polygamy, under certain circumstances such as the absence of progeny and diseases, seems to have been approved of.²²

²¹Harlan P. Beach, India And Christian Opportunity (New York: Student Volunteer Movement Foreign Missions Press, 1905), pp. 23-24.

²²Hamla Devi Chattopadhyaya, op. cit., p. 2.

CHAPTER III

THE EPIC PERIOD

(1000-500 B.C.)

The age of Ramayana and Mahabharata, called the Epic period, follows the Vedic period. Poems about the battle of Mahabharata refer to women as the pivot not only of domestic but of social life. There can be no question concerning the esteem in which women were held during this Epic age. As in the previous age they continue to be indispensable at the religious rituals and ceremonies.

Says Lakshmi Menon, referring to this period, "There is little reason to doubt that the position of women in Indian society was a good deal better in the early ages than it has been in modern times."²³

In society, child marriage did not exist; and widows were free to remarry. Swaymvara, the maiden's choice, was a type of marriage among the ruling families. Women held their dowry as their private property. The husband could be punished for cruelty, and a second marriage was allowed only if the

²³Lakshmi N. Menon, op. cit., p. 3.

first marriage was childless.

In this period the practice of Suttee, (Immolation amid solemn religious ceremonies and music before applauding crowds of priests and pandits), was confined to the Kshatriyas. In women like Sita and Savitri, classical Hindu literature of the period has personified some of the finest ideals of womanhood that human imagination has created.²⁴

Concerning divorce, there is considerable dispute as to its prevalence. It is thought that gradually the practice grew. According to Khanakya's Arthashastra it was permitted under certain conditions.²⁵

Among the warriors, the marriage ceremony often meant the capture of the bride. Before taking away the daughter of another Kshatriya, the youth must fight and defeat her father and his kinsmen in an open battle. In epic times, a maiden was likely to be offered as a prize in an archery match. She was obtained by the superior prowess of the winner over all other competitors. In this same age maidens enjoyed a liberty which was unknown in a later Brahmanic age. Marriage was the result of the bride's choice. This was known as "Swayamvar" or marriage by self-choice of the maiden.

²⁴Ibid., p. 3.

²⁵K. Chattopadhyaya, op. cit., p. 2.

A brief account of the marriage of Rama, the prince of Ayodhya, modern Faizabad, may prove enlightening. A proclamation was made that a certain enormous bow was to be bent at Mithila (Patna) in the region of Raja Janak the King of Mithila. In the contest many young princes and rulers failed but Rama succeeded. He was accordingly married to Sita. Both were later worshipped as goddess and god. Their names are spoken in this order, Sita and Rama, signifying the honourable position given to women in those days.²⁶

Another epic Swayambar (self-choice marriage) was that of Draupadi, the daughter of Raja, in the neighborhood of Indraprastha (modern Delhi). The delicate question of her marriage was to be settled by an archery match. Draupadi with the nuptial garland in her hand entered the arena with her brother, who proclaimed to all present that she would be given in marriage to the archer who succeeded in striking a particular mark, said to have been an artificial fish moving around on the top of a pole. When the ambitious Karna entered the lists, he was not allowed to shoot; for the damsel declared that she would not marry a man of his mean birth. Finally, Arjuna struck the fish, and Draupadi, pleased with his appearance, threw the garland round his neck and permitted him to lead her away.²⁷

²⁶J. T. Wheeler, History of India (London: Trubner and Co., 1874), p. 23.

²⁷Ibid., p. 35.

A woman in those days was comparatively free in the end to choose her husband. But sometimes the gambling involved often made such choice hazardous. Draupadi, for instance, was later reduced to slavery when Yudhishtira, the elder brother of her husband, put her up as a stake in a gambling venture.²⁸

Education of Women in Epic Period

The great epic Ramayana and Mahabharata makes mention of women being initiated into the study of fine arts, music, and dancing. Women also entered Guru Kulas or Universities along with men. Women were also trained in arms, "In the Taittiriya, Mrahmana, Indrani is described as the goddess of the Army."²⁹ Indian girls were free to live a life of celibacy, reside with their teachers and study the Vedas, Vadangas, and other books and subjects. Some women won renown as scholars. Yargu and Mitreyi are cases in point. These ladies took part in the public discussions of learned assemblies.³⁰

In the Upanishad days, girls were free to go through the Upanayana ceremony and wear the sacred thread, a privilege which Indian girls are deprived of today.

²⁸Ibid., p. 38.

²⁹K. Chattopadhyaya, op. cit., p. 2.

³⁰Lakshmi N. Menon, op. cit., p. 3.

The people of Epic times lived close to the teachings of the Vedas. The Atharva Veda states that a maiden was not entitled to marry until she had completed her studies.³¹

Women like Maitreyi were generally known as "Brahamavadinis" (women who had attained knowledge of Brahman, the supreme Being).

Certain women were known as "Mantravid" (knowing the verses of Vedas), and "Pandita" (learned). Among them was the wife of Bali in Ramayana times and Draupadi in Mahabharata days. Several women such as Kaushilya, Tara, and Draupadi were immortalized in Sankrit literature.³²

³¹K. S. Vakil, Education in India (Lucknow: T.C.E. Journals & Publications Limited, 1948), p. 24.

³²Ibid., p. 26.

CHAPTER IV

THE PERIOD OF BRAHMANICAL SUPREMACY

(500 B.C. TO A.D. 1955)

In the Brahmanical period during which there developed a very rigid caste system among the Hindus the woman lost many of her privileges and certainly her place of equality with man. Manu, the Brahman Lawmaker and the spokesman of his day, played a large part in reducing women to low estate.

Sita and Savitry are still ideas of Indian womanhood. The Hindu is still taught that the gods forsake the hearth where women are not respected. But in these times contrast between the ideal and the actual was very great. As wife, mother, and widow, the Indian woman's position was one of utter dependence.³³

The following are some of the monstrous laws which were introduced by Manu for the Hindu Society:

The wife should ever treat the husband as god, though he be characterless, sensual, and devoid of good qualities (Manu 5:154).

The woman has no separate sacrifice, ritual, or fasting. She gains a high place in heaven by serving the husband (Yajnavalkya 1:18).

There is no higher world for the woman than that of

³³Lakshmi N. Menon, op. cit., p. 4.

her husband. She who displeases the husband cannot go to his world after death.³⁴ (Vasishtha 21:14).

A woman who disobeys her husband should be made by the king a prey to the dogs in the presence of a big assembly of people. (Manu 8:371).

Concerning these laws Mahatma Gandhi is quoted as saying:

It is sad to think that Smritis contains texts which can command no respect from men who cherish the liberty of woman ... and who regard woman as the mother of the race. There should, therefore, be some authoritative body that would revise all that passes under the name of scriptures and expurgate all the texts that have no moral value, or are contrary to the fundamentals of religion and morality, and present such an edition for the guidance of Hindus . . . I have defended Varnashrama Dharma but Brahmanism that can tolerate untouchability, virgin-widowhood, stinks in my nostrils.³⁵

Marriage In The Brahmanical Period

A girl was not free in this era to make her choice of a husband. None could marry outside her caste and maintain her place in Hindu society. In the year 1860 there were 1,886 divisions within the Brahman caste itself. There was no inter-marriage. This rigid caste system among the Brahmans is at present showing signs of breaking. One writer says, "If this stronghold of the caste is weakened, the whole will speedily yield to Modern attack."³⁶

³⁴Quotation from Manu in E. S. Jones', Mahatma Gandhi, An Interpretation, op. cit., p. 140.

³⁵Ibid., pp. 106-107.

³⁶John P. Jones, India Its Life and Thought (New York: The Macmillan Company, 1908), p. 106.

Orthodox hindus oppose any attempt to break down caste, for the simple reason that it means for them the loss of prestige. They resist any effort that would tend to make them equal with other men. As Jones says:

There is no land under the sun whose weaker sex suffer more from marital legislation than India; and yet the people can do nothing practically to remedy the crying evils of the same, simply because the mighty engine of caste is arrayed against them. Its perpetuity is linked closely with the resistance of all efforts at reform.³⁷

Marriage by Purchase

Concerning the grievous custom of marriage by purchase, Gandhi has this to say: "Enough educated Sindhis were found who exacted large sums of money from parents who were anxious to see their daughters well married."³⁸ There is no doubt that the practice is cruel even though it is confined mostly to the upper and middle classes. It is intimately connected with caste. Gandhi writes this about it:

This system must go . . . So long as the choice is restricted to a few hundred young men or young women of a particular caste, the system will persist no matter what is said against it. The girls or boys or their parents will have to break the bonds of caste if the evil is to be eradicated.³⁹

³⁷Ibid., pp. 106-107.

³⁸Mahatma Gandhi, To The Students (Karachi: Mother Land Press, 1938), p. 239.

³⁹Ibid., p. 240.

In some cases the father or brother of the girl travels 400 miles or more to find a bridegroom. With great respect he at first approaches the elderly male members of the bridegroom. According to a Hindu law made by the Brahmins a daughter till her marriage is the "property" of her father. To aid and abet this kind of a law, it was pointed out that woman's physical weakness demanded her protection. So inferior did woman become in this that she was actually regarded as a drag on society. The code of Manu summed up her position thus:

A wife, a son, and a slave, these three, even are ordained destitute of property: whatever they acquire becomes his property whose they are . . . The father protects in youth, the son protects in old age; a woman is not entitled to independence.⁴⁰

The chattel-status of woman was thus established. Woman became as low in status as she was in the age of Manu. The female sex were treated like cattle; they were bought and sold and inherited. They completely lost their individuality.⁴¹

Marriage Among The Rajputs

The Rajputs (warrior caste) are found mainly in Rajputana, the home of the race. A clansman would not describe

⁴⁰Shyam Kumari Nehru, Our Cause (Allahabad: Law Journal Press, n.d.), p. x.

⁴¹Ibid., pp. x-xi.

himself merely as a Rajput. He would add that he is a "Sisodia", a "Rathore", a "Kachwaha", or a "Chauhan". The caste rule under which he lived required him to marry a girl of the Rajput family. It also prohibited him from marrying a woman of his own particular clan.⁴² That is, if he is a Rathore, he must not marry a Rathore girl because she might be related to his people in the past. It is another very strict custom that he must accept a girl from a somewhat lower clan of the Rajput. Even so, he maintains his social esteem.

But a Rajput cannot give his daughter to a Rajput of a lower clan. He must marry his daughter in a clan either above or at least equal to his own. The custom is known as "hypergamy." It was all a very troublesome custom, and was largely responsible for the existence of the barbarous practice of female infanticide. Holderness writes:

The higher the clan, the greater is the clansman's difficulty to find a husband for his daughter; and since an unmarried daughter is a disgrace to the house, the punctilious Rajput in old days made away with baby daughters.⁴³

Infanticide

In discussing the woman of India of a century ago, one must take into account this fact of female infanticide. The

⁴²Holderness, op. cit., p. 94.

⁴³Ibid., p. 95-96.

practice was common among the poor and the debased of India generally; it was also found to a lesser degree among the Rajput families.⁴⁴ The unblushing practice of this unnatural crime was such as cannot be found anywhere else on earth.⁴⁵

Girls were not desired, but when they did come they must live -- so British law demanded; for life must be held sacred.⁴⁶ But India could not understand the Christian sentiment that rejoiced at the birth of a girl. For instance, when a little girl was born to an English gentleman in Bombay, a polite Hindu friend of his called to express sympathy with the "unfortunate" parent.⁴⁷

The guilty agents in this unnatural practice of infanticide were of course the parents themselves. Sir John Malcolm stated in his "Report on Central India" that "the mother is commonly the executer of her own offspring."⁴⁸

The custom was ended in 1802 by the Governor General of India -- the Marquis of Wellesley, who declared that the practice would be considered murder, punishable by death.⁴⁹

⁴⁴William Butler, The Land of the Veda (New York: Carlton and Lanahan Press, 1872), p. 523.

⁴⁵Ibid., p. 470.

⁴⁶Ibid., p. 470.

⁴⁷Ibid., p. 471. ⁴⁸Ibid., p. 472. ⁴⁹Ibid., p. 474.

CHAPTER V

MOHAMMADANISM AND PURDAH

Women under Purdah (seclusion).

The evil custom of Purdah is to be attributed to the Mohammadans. Shyam Kumari Nehru writes thus in point:

The advent of Islam in India did not bring about any fundamental modification in the structure of society. Woman's inferiority had come to stay and, if anything, was emphasized by the more elaborate system of social exclusion, otherwise known as Purdah, which came into existence during Muslim rule.⁵⁰

When the Muslims came to India, they captured the Hindu women by force and placed them in seclusion (as Muslims are still known to do where they are in power). The situation is described by Bryce in these words:

It is estimated that about forty million women are still subject to Purdah and what this means in the toll of ill health and the stunting of otherwise active minds is uncalculable. When we think of the highly gifted women who have revealed their latent abilities only when they have emerged from seclusion, we realize the tremendous waste of woman power the Purdah must conceal.⁵¹

At the partition of India in 1947 thousands of young women were abducted by the Muslims and forced into Purdah.

⁵⁰Shyam Kumari, op. cit., p. xx.

⁵¹L. W. Bryce, India At The Threshold (New York: Friendship Press, 1946), p. 67.

James Michener, the American writer and a journalist, on the treatment of young women at this time:

Americans don't understand the terrible things that accompanied the birth of Pakistan. More than 500,000 people were massacred. Hundreds of trains were ambushed by maniacs with swords and guns. More than 12,000,000 people became refugees. I may say that no part of this terror was worse than the way women were abducted. Gangs of men would swoop down on refugee trains, shoot the men, and drag away the young women. I may say that most of the girls were used for immoral purposes and now live hidden away in the dark cellars, absolute slaves.⁵²

Because of Purdah it was very hard for European and American missionaries both in India and Pakistan to keep track of girls. Hella Kustomji writes concerning the evil of Purdah:

Imagine the life of a woman confined to a couple of poky rooms, with the temperature rising to 114° in the day for a part of a year, with no chance of fresh air day in and day out, or any change in the dark and dreary existence throughout the year. I need not dilate on the ill effects of this system of unhygienic life on the health of the mothers; they are well known, and figures in every health report show how women, particularly those that are young, are the greatest sufferers. Tuberculosis is increasing by leaps and bounds.⁵³

Women are brought up from childhood to believe that they are important only in relation to men as daughters, wives, and mothers. They have to fashion their lives on a pattern most likely to please men. They must give men the greatest value in the marriage market.

⁵²James A. Michener, The Voice of Asia (New York: Random House, 1951), p. 224.

⁵³Shyam Kumari Nehru, op. cit., p. 201.

Attia Habibullah also comments on the harmful effects which the Purdah system has produced:

Forcible repression for women has meant mental and physical disease, lack of discipline and rational care in the upbringing of children, lack of harmony and beauty in the home, which has become the stronghold of convention and orthodoxy.⁵⁴

This slave mentality generated by Purdah has been of course communicated to the children. It has become a pronounced trait of the Indian female.⁵⁵

On the evil effect of Purdah on future generation Hilla Kustomji continues as follows:

Women all over the world are known to be longsuffering, patient creatures, but no women are more so than in India. The evil customs that bind us are numerous, but Purdah is the worst of all, affecting as it does, not only women of the present but future generations of both sexes.⁵⁶

The system of Purdah has had baneful effect on the economy of the home; for even among the poor only one member of a family is the bread-winner, regardless of distress, or of the ability of a woman to supplement the family income.

What is possible when a young woman is freed from Purdah by means of an English education, is shown in the life of Begum Shah Nawaz, a leading figure at the time of the partition. The Begum began public service while still in Purdah at a very early age, but she abandoned the veil as she continued in her

⁵⁴Ibid., p. 209. ⁵⁵Ibid., p. 202. ⁵⁶Ibid., p. 201.

educational and social reforms. Of her accomplishment Bryce writes as follows:

She has been associated with the International Labour Conference and the League of Nations. She has been Parliamentary Secretary for Education, Medical Relief and Public Health in the Punjab, and also a member of the Defense of India Council. Her latest activity was to organize a women's section in the Department of Information and Broadcasting of the Government of India.⁵⁷

Who helped Begum Shah Nawaz attain this status? The answer obviously is western education, with its Christian teachings and ideals.

Another woman of Purdah was Miss Jinnah, the late Mr. Jinnah's sister. She was an intelligent woman moulded by western education. Her bold and shrewd answers to the questions of an American journalist suggest something of the caliber of this woman whose life was greatly influenced by western teaching. It could hardly have been that Islamic education made such a leader out of this woman! When the journalist commented on the curious fact that Mr. Jinnah, who was not essentially a religious man, should have founded a theocracy, Miss Jinnah exploded, "What do you mean, a theocracy? We are a Muslim State. That does not mean a religious state. It means a state for Muslims. What would you have us be? A state for Christians, a state for Hindus?"⁵⁸

⁵⁷Bryce, op. cit., p. 67-68.

⁵⁸Michener, op. cit., p. 121.

Most Muslim women are shy and timid, but Muslim girls moulded by western and Christian influences become courageous and frank. When the journalist hoped to recover himself by saying, "What I meant was that your government officially recognizes Muslimism as the state religion," Miss Jinnah replied with the acid scorn that characterized her brother's defense of Pakistan, "Don't tell me that. All governments recognize one religion as paramount. In America Christianity is the state religion."⁵⁹

Such is the power and effect of western and Christian ideas. They turned former ladies of Purdah into a dynamic force. Although they constitute a minority group, there are thousands of women today both in India and Pakistan who are doing much to develop their respective nations. There are also thousands of girls educated either in Christian mission schools or in state-controlled institutions where they imbibe western and Christian ideas. Girls have been known to adopt Christianity just to escape Purdah. In not a few instances they have come to accept Christ and the gospel. Akhtar and Zora Quamber are two sisters who, sent to the American Presbyterian High School at Dehradun, embraced Jesus Christ. Today they are serving Him.

⁵⁹ibid., p. 121.

India is beginning to realize that no country can be strong as long as its women are held in bondage. Indian men, having freer access generally to western ideas, are now beginning to respond. Actually, the enlightened men of India are in no small way responsible for the measure of success so far attained in the liberation of women. But unfortunately as yet the number of such men is not large. Such men are not satisfied with a wife who is only an obedient slave, a mere mechanical producer of children.

CHAPTER VI

CHILD MARRIAGE AND WIDOWHOOD

Sherwood Eddy says that the condition of its women is the truest test of a people's civilization. "Woman's status in a country is that country's barometer."⁶⁰

A major cause of much of the suffering of India is the custom of infant marriage. A leading Hindu writes in this regard: "Early marriage is the greatest evil of our country. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable."⁶¹

Manu prescribed that a man of thirty should marry a girl of twelve and a man of twenty-four a girl of eight.⁶²

How monstrous was the Hindu Code of Manu and how blind its followers! Yet disobedience meant social ostracism.

On the basis of the 1921 census, the Age of Consent Committee calculated that 42.2% of girls under the age of 15 were affected or likely to be in bondage to a prematurely early marriage. The 1931 census report reveals little improvement.

⁶⁰Sherwood Eddy, India Awakening (New York: Eaton & Mains, 1911), p. 139.

⁶¹Ibid., p. 146.

⁶²Manu, Manusmriti, IX-94.

From the infant age of one onward girls are still to be found in the state of widowhood.⁶³

An examination of the census report through the years shows little or no progress in this situation.

The only educated and cultured people who still believe in early marriage are the Orthodox Brahmans, who support it on the ground of religion. Rameshwari Nehru says of this group, "They and their followers believe that they are bound by religion to give their girls in marriage before they attain puberty."⁶⁴ The problem of child widows greatly concerned the reformers in every age. Gandhi, for example, is emphatic in his denunciation of the Hindu attitude toward the child widow:

The existence of girl widows is a blot upon Hinduism. I consider the remarriage of virgin widows not only desirable but the bounden duty of all parents who happen to have such widowed daughters.⁶⁵

The heaviest curse of Hinduism falls upon the high-caste widow. Her head is shaved, and for a year she must eat but one meal a day, with frequent fasts. She is clothed only in a plain white garment; often she becomes the drudge of the house. There is little relief through divorce.

⁶³Shyam Kumari Nehru, op. cit., p. 257.

⁶⁴Ibid., p. 258.

⁶⁵Louis Fischer, Gandhi His Life and Message For The World (New York: A Segment Key Book, New American Library, 1954), p. 125.

In India divorce is not legal. In recent years, however, the low castes seem to have been practising divorce as an unwritten law.⁶⁶

In place of remarriage it was the widespread custom to call on a widow to submit to the very cruel system of Satti. Young and beautiful ladies of India were immolated amid solemn religious ceremonies before applauding crowds of priests, pundits, and philosophers. Christian missionaries would plead for the widow's life. The custom virtually came to an end when God sent to India a merciful, noble, and kind-hearted Governor-General Lord William Bentinck, who abolished Satti by law in 1829.⁶⁷

The powerful Hindu Reformer Rany Dayanand, who started Arya Samaj, preached in favour of the widow's marriage. Arya Samaj, whose slogan was "Back to Vedas," was a reaction against the influence of Islam and Christianity.⁶⁸

⁶⁶Ramar., op. cit., p. 63.

⁶⁷Butler, op. cit., p. 502.

⁶⁸J. L. Nehru, op. cit., p. 290.

CHAPTER VII

INFLUENCE OF CHRISTIAN EDUCATION

Indirect Influence

The indirect influence of Christianity in India was, of course, by way of general European impact on ideas and customs.

Portuguese, Dutch, French, Germans, and British, were to enter India primarily for purposes of trade. Early in the seventeenth century the East India Company, which was in time to influence India greatly, received permission from the Moghul emperor to start a factory at Surat.⁶⁹

The British introduced the English system of education with English as the medium of instruction. This in itself had much to do with changing the thinking of the people socially, morally, and politically.

In a letter from Calcutta to his father in England, dated the 12th of October, 1836, Macauley describes some of the consequences of English education in India.

Our English schools are flourishing wonderfully. We find it difficult to provide instruction for all who want it. At the single town of Hoogly fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious. No Hindoo who has received

⁶⁹ Ibid., p. 253.

an English education even remains sincerely attached to his religion. Some continue to profess it as a matter of policy but many profess themselves pure Deist and some embrace Christianity. It is my firm belief, that, if our plans of education are followed up, there will not be a single idolator among the respected classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection. I heartily rejoice in the process.⁷⁰

Direct Influence

Roman Catholic missionaries, who first reached India about the middle of the 16th century, started schools to educate both Christians and non-Christians.

Toward the close of the 18th century William Carey, an English Baptist, began what is generally recognized as the missionary movement in India. A little later a seminary was opened at Serampore to train Indian ministers to propagate the gospel of Christ among the people. Dr. Alexander Duff, a Scots educational missionary, became famous for his contribution to the mind and heart of Indian youth. The labours of these early missionaries played a large part in stamping out many inhuman and indecent native customs and practices.

The educated class began to show curiosity in the Gospel. A member of this class, Michael Madhusudan Dutt, a Bengali Hindu, became a convert to Christianity and sang the teachings of Christ

⁷⁰Vakil, op. cit., p. 113.

in the Bengali language as well as in English. Dutt is recognized as one of India's great poets. Men like him prepared the hearts of the educated to reform many abuses in society.

Missionary schools influenced the people to think and practice in the fashion of western ways. Christianity's attitude toward women was not without its appeal; it soon began to make inroads among the Hindus and the Mohammadans. Instead of keeping many wives, educated men began the custom of retaining only one wife; moreover, they started to observe the western custom of marrying their daughters at the marriageable age. The Sarda Act, passed in 1929, made the marriage of girls under fourteen a punishable offence.⁷¹

Among the Indian Christians there were occasional instances of early marriage but these occurred usually in the more remote villages.

Education of Girls and Women

The year 1850 is memorable in the history of education in India as the year when the government recognized its obligation to educate girls and women.⁷²

The Roman Catholics at once opened their institutions to girls. Today in most sizeable cities of the country the

⁷¹Ibid., p. 63.

⁷²Vakil., op. cit., p. 135.

Roman Church, more than any other, maintains either a co-educational or a girl's school, a fact to be attributed no doubt to that church's genius for seizing the initiative.

Ninety years ago the Education Dispatch of the Court of Directors, known as the Wood Dispatch, contained the following observation on girl's education in India:

The importance of female education in India cannot be overrated . . . By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men.⁷³

There can be no doubt that about a century ago India was being aroused to the value of educating its women. But it had a long road to travel. In 1941 the comment in the Census Report is illuminating: "Even now, however, the percentage of literacy among women is only two per cent."⁷⁴

The year 1870 was another significant year in the history of the education of women in India. It marked the arrival of the first Methodist missionaries of the Women's Foreign Missionary Society of that Church. Miss Isabella Thoburn was the first woman missionary who founded the first college in the year 1872 for women in all Asia.

In 1869 Dr. Clara A. Swain, first woman medical missionary to India, seeing the need of a dispensary and a hospital

⁷³Lakshmi Menon, op. cit., p. 11.

⁷⁴Ibid., pp. 11-12.

for women, was instrumental in the building of both.⁷⁵

Indeed, a remarkable characteristic throughout the whole missionary enterprise during the last of the nineteenth century was the rapid growth of work among women.

Women missionaries sought to contact the women living in the *Zananas*, the quarters where Indian women were kept in seclusion.⁷⁶ In so doing they were exploiting a most fruitful method of evangelism; for they were thus able to reach the children also. Among the children who were influenced to accept the teachings of Christ was Sadhu Sunder Singh, the greatest missionary, India has produced. His mother happened to be on friendly terms with the women of the American Presbyterian Mission. She permitted their visits to her home.⁷⁷

Indian Bible women worked in cities and villages with courage and with the power of the Holy Ghost, seeking to introduce Christianity among the Muslim and the Hindu women. Thus through education, medicine, social service, and evangelism the lady missionaries worked among women and children in many parts of the country.⁷⁸

Bishop Hoburn in 1892 reported thus on the success of

⁷⁵James K. Mathews, South of the Himalayas (Tennessee: The Parthenon Press, 1955), p. 82.

⁷⁶Ibid., p. 84.

⁷⁷Mrs. Arthur Parker, Sadhu Sunder Singh (London: Fleming H. Revell Company, 1920), p. 14.

⁷⁸J. K. Mathews, op. cit., p. 84.

the women's work of the Methodist Episcopal Church:

Perhaps I might be pardoned if I venture to say that nowhere else in Christendom is woman's work so fully recognized and so thoroughly organized as in the Methodist Episcopal Church in India.⁷⁹

Though there are hundreds of schools for girls today where both Christian and non-Christians serve as teachers, it is to be remembered that the pioneers were the foreign missionary teachers, and the Indian Christians. Of course, in the mission schools the majority of the teachers are of the Christian faith; they teach Christian teachings to both Christian and non-Christian alike.

Girls in many Indian communities soon began to pattern after western ways and to absorb western ideas. Changes in attitudes appeared. The free self-confident life of the women of the west had strong appeal for the Indian women and girls. They observed with admiration how freely English and American women moved in public life. Thus influenced, they naturally manifested an increasing restiveness with the lot of Indian women generally. Ramon comments on the part played by Christianity in the liberalizing of India's women:

Contact with the West, the example of English women who move about transacting business on an equal footing with men, was re-enforced by the activity of the Christian missions. Hindu women, converted to Christianity,

⁷⁹ Ibid.

got higher education and chose teaching and nursing as their life careers.⁸⁰

As an example of the influence of Christianity on Indian womanhood, the case of Ramabai is cited. Born in 1858 of Orthodox Brahman parents, Ramabai became learned in Sanskrit. Her brother was the famous historian, Shrinivas Shastri. Ramabai married a lawyer, Bipin Behari Das Medhavi, a friend of her brother and only a Shudra by caste. After his death in 1882 his wife turned to the Christian God. An intensive reader of the Gospel, she became solidly grounded in the Christian faith, and was baptized in 1883 in England by Dean William Butler. Ramabai was to do significant work in India in saving women from the tortures of widowhood.⁸¹

On embracing the Christian faith Ramabai started her own organization, the Ramabai Mukti Mission. The Sanskrit word "Mukti" means "Salvation." This mission offered a new life to Indian widows who were willing to surrender their hearts to the way of Christ.

The Ramabai Mission was and is comprised of several departments, each consecrated to the service of Christ and Indian widowhood. For instance, there is the Sharada Sadan, or House of Learning - the School, the Kripa Sadan or House

⁸⁰Raman, op. cit., p. 65.

⁸¹Mary Lucia B. Fuller, The Triumph of an Indian Widow (New York: The Christian Alliance Publishing Co., 1928), p. 66.

of Mercy -- the Rescue Home; and the Mukti-Sadan, or House of Salvation -- the orphanage.⁸²

Through her dedicated life, Ramabai, and later her daughter, saved thousands of Indian widows and orphans. Her converts accomplished a wonderful work for the Kingdom of God in India. Many became outstanding Bible women who did great things for God. Ramabai wrote a number of books about the spiritual life and about her work. She succeeded in having her own printing press, the Mukti Press, which has issued multiplied thousands of tracts and other pieces of Christian literature. Ramabai indeed must have been a ten-talent disciple. She is probably to this day India's best-known convert to Christianity. In her own time she was universally acknowledged the most distinguished woman in India. Robert Hall Glover says, "Her education was so thorough and her intellectual ability so great that the highest title possible for a native woman was conferred upon."⁸³ She was known as Pandite Ramabai, the word "Pandite," meaning learned.

By the end of the nineteenth century education from kindergarten and primary school through college was making some provision for females. The higher education of women came

⁸²Ibid., p. 4.

⁸³Robert Hall Glover, The Progress of World Wide Missions (New York: Harper and Brothers Publishers, 1939), p. 113.

about only after a long struggle against deeply entrenched prejudices of both Hindu and Mohammadan alike.

The first Christian college for women, not only in India, but in all Asia, was established at Lucknow in 1886 by Miss Isabella Thoburn of the Methodist Episcopal Mission. This was followed in 1890 by another at Palmacotta in South India under the Church Missionary Society. By the year 1900, Christian and government institutions had helped 1,300 girls pass entrance examinations, admitting them to higher education.

A few examples may suggest something of the readiness and ability of Indian women to respond to these higher educational privileges. Miss Lilavoti Singh, B.A., a young Hindu lady professor in Lucknow College, made such an impression by her address in New York at the Ecumenical Conference of 1900 that President of the United States Harrison remarked, "If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman."⁸⁴

Mrs. Sorabji, the wife of one of the first Christian converts from among the Parsees, along with her daughters, conducted vernacular schools of a high order in Bombay. She is credited with establishing in them a fine Christian spirit.⁸⁵

⁸⁴Ibid., p. 113. ⁸⁵Ibid., p. 113.

In our own generation Sarah Chakko, has proved to be an outstanding Christian. The secret of her inner beauty, it is said, was her Christian training in home, in Church, and in school. She was a member of the ancient Orthodox Syrian Church. As Principal of Isabella Thoburn College, not only through the post-war period but during the early years of India's independence she proved worthy of her distinguished forerunners. James K. Mathews speaks of her skill, her ability, and her achievements:

Inspiring confidence as she did, she was called to ever more important service: Student Christian leader, college teacher, Vice-principal, Principal, Member of the National Christian Council of India, President of her Provincial Christian Council, Vice-President of the World Y.W.C.A., Chairman of the World Council Commission on the Life and Work of Women in the Church, and one of six presidents of the World Council of Churches.⁸⁶

In his Report on India, Raman calls attention to the increasing number of women doctors in the country and to the fact that some women are beginning to practice law in the High Courts.⁸⁷

Mrs. Vijaya Lakshmi Pandit, sister of Prime Minister Nehru, was a conspicuously able minister of health in the government of United Provinces of India. She has served as ambassador both to Russia and to the United States of America.

⁸⁶Mathews, op. cit., p. 111.

⁸⁷Raman, op. cit., p. 66.

One might cite numerous women whose lives were radically re-made by western culture in general and by Christian influences, in particular. Mention should also be made of Mrs. Sarajini Naidu who after her education in England returned to India to be the first governor of the United Provinces at the time India gained her independence. Begum Shah Nawaz has long been prominent in Indian politics, Kumari Amrit Kaur, a Christian woman of the Anglican church, is at present a cabinet member in the Nehru government.

While it is true that India is not a "Christian" in the sense that England and America are Christian countries, it is true that the Christian influence is slowly but surely permeating every phase of Indian life, particularly the life of India's women.

CHAPTER VIII

THE FUTURE

In most parts of Asia religion is much more a part of life than is the case in modern America. This being the case, India is peculiarly sensitive to a religion imported from abroad. What kind of Christianity is reaching India today through its accredited agents? The American journalist James A. Michener speaks of a kind of Christianity that is unfortunately all too readily finding its way into India these days:

A missionary by definition goes abroad to effect religious conversion from what is defined as a lower religion to what he believes is a higher. Asia has not been particularly impressed with the spirituality of such visitors. If we continue to send Asia only pragmatic businessmen and hortatory missionaries, we will lose contact with those very Asians whose friendship we need.⁸⁸

A criticism of this nature is in the opinion of the writer an exaggeration of the facts, yet it has enough truth to make us uneasy about dismissing it lightly. If missionaries go in the spirit of the Lord Jesus Christ, doors of opportunity will not close. During the British rule in India, too many missionaries both European and American, conducted themselves more as higher officials than as representatives of the lowly Nazarene.

The era of missions into which we are now entering will be very different from the era of yesterday. Rapidly changing

⁸⁸Michener, op. cit., p. 169.

conditions on the field and new attitudes among the people, call for new approaches and new techniques. A sympathetic grasp of India's present social, economic, and political life is absolutely essential if Christianity is to exert a growing influence among the people.⁸⁹

Today India has become increasingly critical of foreign missionary work within its borders; in fact the tempo of opposition has quickened since United States Government decided to give military aid to Pakistan. In a letter to a friend Dr. E. Stanley Jones wrote recently:

I have had a grand time in India. There is a great deal of anti-American sentiment because of the arming of Pakistan, but I have not received anything personally except love and affection. There were one or two exceptions. In Muthra, I was met at the gate of the Town Hall by a black flag procession chanting, "Jones go back." It was led by a communist.⁹⁰

Before India attained her freedom from British rule, Jones felt that only a free India would be able to choose Christ; for the entanglement of the missionary endeavour with the British government had become a serious handicap to the effective presentation of the Christian message. In this connection Jones says:

⁸⁹Stanley T. Soltan, Missions At The Crossroads (Michigan: Baker Book House, 1955), p. 179.

⁹⁰E. Stanley Jones, The Ashram Sattal Letter of May 13, 1954, to P. P. Philip, 4614, S. Woodlawn, Chicago 15, Illinois.

Missions allied to imperialism must go. Real Christian missions should present an untrammelled Christ -- not a Christ who is the sponsor of a white rule, but a Christ who is the Brother and Saviour of men. I would far rather be a missionary in a free India than in a subject India.⁹¹

Jones is perfectly right in making these statements.

The future for men as well as for women is tied to a free living people.

India must not be slavishly dependent on the Western interpretation of the Christian faith. The women of India will forever be indebted to that great army of Christian witnesses from the west who laboured diligently to help make India free in Christ. But they do feel that after long years of western Christian teaching they should now be regarded as sufficiently grown-up to carry on for themselves -- not without the continuing help of the west, but with such help coming in the nature of support rather than authoritarian control.

The government of India has been suspicious of certain anti-national activities of some of the missionaries. It recently announced a new policy regarding foreign missionaries:

The foreign missionaries coming as additional members of a mission or to replace present missionaries will be admitted to India only if they possess outstanding qualifications or specialized experience, and if Indians are not available for such posts.⁹²

⁹¹L. Stanley Jones, "Two Americas: Two Britains," The Christian Century, October 14, 1942, p. 1252.

⁹²P. Philip Oommen, "India Announces Rule on Missions," The Christian Century, June 15, 1955, p. 717.

(1) In the light of this announcement by the government of India, the writer feels strongly inclined to say that the future of the western missionary and Christian educator is uncertain.

But the future for India's women is probably brighter than it has ever been.

(2) For one thing, women are eager to know. And India has splendidly equipped libraries. The British government saw to that. Christian institutions, moreover, with their Indian Christian staff, will continue to propagate the freedom of life as taught by some missionaries. Thirdly, the influence of the native Christians will draw increasingly Hindu and Mogamradan women towards a life of independence. Fourthly, there is at present a significant Women's Movement in India. The Movement is gathering momentum.

The Women's Movement in India is learning from other women's movements abroad. For instance, Mrs. Menon, the private secretary of the Prime Minister of India, speaks of an eagerness to learn in this way:

It is, however, not only England that has lessons for us. What has been accomplished in Japan, Russia and Turkey during the last twenty-five years in the way of education, health and the social advancement of vast masses has perhaps even greater lessons for India as an eastern country.

⁹³Menon, L. N., op. cit., p. 32.

In writing for the future India's leaders dare not forget those women who toil and labour in green fields and in dark factories. They who would win the larger freedom for women, who would vindicate women's rights and give them social, political and religious liberty must work for the larger freedom of the exploited and the oppressed. The woman's problem is the human problem.⁹⁴

The writer quotes the words of Uma Nehru:

India must look to a revolutionized future, when class shall have become a memory of the past, when poverty shall have been wiped out, and man and woman will have obtained not only their sex rights but their human rights as well, and live as noble dignified human individuals and build the new race of equality.⁹⁵

Equal citizenship rights is already a recognized principle in India. Already this awareness is forecasting economic independence for women. Property rights favouring women recently were enacted by Act of Parliament in India.

Whatever gains the women of India may acquire in the days ahead, this much is true: the foundations of their victories will be found in the principles of Christian education.

⁹⁴Uma Nehru, op. cit., p. 401.

⁹⁵Ibid., p. 402.

BIBLIOGRAPHY

A. BOOKS

- Andrews, C. F., Mahatma Gandhi, New York: The Macmillan Company, 1930. 407 pp.
- Beach, Harlan P., India and Christian Opportunity. New York: Student Volunteer Movement, Foreign Missions, 1905. 308 pp.
- Bryce, L. W., India at the Threshold. New York: Friendship Press, Inc., 1945. 177 pp.
- Butler, William, The Land of the Veda. New York: Carlton and Lanahan, 1872. 556 pp.
- Crawford, William H., Thoburn and India. New York: Eaton & Main, 1909. 293 pp.
- Eddy, Sherwood, India Awakening. New York: Eaton & Mains, 1911. 273 pp.
- Fischer, Louis, Gandhi His Life and Message for the World. New York: A Segment Key Book, New American Library, 1954. 189 pp.
- Fuller, M. Lucia B., The Triumph of an Indian Widow. The Christian Alliance Publishing Company, New York: 1928. 72 pp.
- Gandhi, Mahatma, To the Students. Motherland Press, Kemball Rd., Karachi, India, 1938. 377 pp.
- Glover, Robert Hall, The Progress of Worldwide Missions. Harper & Brothers, Publishers, New York: 1939. 418 pp.
- Holderness, T. W., People and Problems of India. Henry Holt and Company, London: 251 pp.
- Jones, E. Stanley, Mahatma Gandhi an Interpretation. New York: Abingdon Press, 1948. 160 pp.
- _____, Along the Indian Road. New York: Abingdon Press, 1939. 248 pp.
- Jones, John P., India its Life and Thought. New York: Macmillan Company, 1908. 445 pp.
- Michener, James A., The Voice of Asia. New York: Random House, 1951. 245 pp.

Mathews, James K., South of the Himalayas. Nashville, Tennessee: The Parthian Press, 1955. 149 pp.

Nehru, Jawahar Lal, Discovery of India. Calcutta: The Signet Press, 1946. 514 pp.

Nehru, Shyam Kumari, editor, Our Cause. Allahabad: Law Journal Press. 419 pp.

Parke r, Mrs. Arthur, Sadhu Sundar Singh. London: Fleming H. Revell Company, 1920. 171 pp.

Raman, T. A., Report on India. London: Oxford University Press, 1943. 224 pp.

Soltan, T. Stanley, Missions at the Crossroad. Michigan: Baker Book House, Grand Rapids 6, 1955. 188 pp.

Tagore, Rabindra Nath, Lectures and Addresses. Glasgow: Robert Maclehose and Co., LTD. The University Press, 1925. 160 pp.

Vakil, K. S., Education in India. Lucknow: T.C.E. Journals and Publications, LTD., 1948. 230 pp.

Wheeler, J. T., History of India. London: Trubner and Co., 1874. 488 pp.

B. PERIODICAL ARTICLES

Chattopadhyaya, Kamla Devi, "Status of Women in India", Asian Relations Conference, March - April 1947. pp. 385-402.

Jones, E. Stanley, "Two Americas: Two Britains", The Christian Century, October 14, 1942, p. 1252.

Menon, Lakshmi N., "The Position of Women", Oxford Pamphlets On Indian Affairs, No. 2. Oxford University Press, Aug. 1944. 32 pp.

Philip, P. Conman, "India Announces Rule on Missions", The Christian Century, June 15, 1955 p.

C. PUBLICATIONS OF ORGANIZATIONS

Information Service of India: India, 2107 Massachusetts Ave., N.W. Washington 8, D.C., September 1955. 36 pp.

D. ENCYCLOPEDIA ARTICLE

Griswold, H. W., "Aryan", Hastings Encyclopedia of Religion and Ethics, Vol. II, pp. 12-61.

E. LETTER

Letter of Dr. K. Stanley Jones, The Ashram Sat Tal, Letter of May 13, 1954, to P. P. Philip, 4614 S. Woodlawn, Chicago 16, Illinois.